[P. 375, B]

RITUAL ACTIVITIES

843 [845] A pregnant woman was not permitted to eat eggs with double yolks, or double fruit, lest she have twins. No special action was taken if twins were born, however.

846 827 826 During her confinement a woman was not supposed to rub the sweat from her face. She might dab the sweat off, but to rub it would cause her to be wrinkled in her old age. One informant assured me that this was the truth and pointed to her own relatively unwrinkled face as proof.

852 When a child loses a milk tooth, it is taken up and thrown into the brush. At that time an admonition is shouted to "some little animal with sharp teeth," that it should exchange the milk tooth for a good permanent one (2298a-2301)

PUBERTY: GIRLS
(2305-2352)

881 [178] Aside from the "big times" which will be described later, the girls' puberty dance was the most important ceremonial gathering among the Washo. This custom has survived with tenacity and it is still considered a matter of real concern if for some reason a girl does not have "her dance."

Although much of the activity at a girls' dance is clearly social throughout the occasion, there is a series of ritual actions which must be carried out. The following account is an idealized version of the "old way." Other accounts will describe variations which have developed in the past years.

881 114 [178] Certain statements which I make will appear to be at variance with Stewart's Culture Element Distribution Lists. However, I am inclined to think that the absence of traits in the memory of my own informants represents a pattern of change rather than inaccuracies on the part of earlier investigators. With minor exceptions, differences between statements made today and Stewart's lists take the form of traits marked present in the lists which are unknown to my own informants. Moreover, most of these differences are to be found in the [302] hair-combing and scratching complex and suggest that [784] the taboos on hair combing were abandoned some time [182] between the childhood of his informants, who were in their seventies in 1936, and that of my own informants, who are in their seventies today (1959).

302 784 178 881 [177] The parents of my informants must not have known or not enforced combing taboos, while the parents of Stewart's informants must have considered them proper and so instructed their children. We can speculate, on this basis, that the taboo on hair combing and scratching was abandoned by the Washo some time in the first half of the century. Whether this can be credited to the influence of the white man or to a continuing pattern of change is a matter for further investigation.

881 [115] The account of the entire puberty complex which follows was given to me by a seventy-five-year-old Washo woman who is generally consulted whenever a family plans to hold the girls' dance.

"When a girl is about ten she is told what is going to happen to her. When her first period comes [she is not specially confined] people tell her to be

[P. 381, B]

825
771

the Washo, it seems clear that the animal is held in special awe and esteem by modern Indians.

FISHING
(252a-296)

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789

Fishing appears to be far less subject to ritualization among the Washo than was hunting. Here again there may be a correspondence between the amount of ritual and the degree of certainty involved in obtaining the desired food. The Washo area is rated by Rostlund as being one of the higher fish-producing areas in North America. Certainly the many lakes, streams, and rivers were the source of great amounts of fish every year. Indians who could at most be described as only middle-aged, recount the tremendous numbers of fish which swept up the streams from Lake Tahoe during the spawning season. While the numbers may have varied from year to year, the large number of fish plus the intensive fishing methods employed by the Washo almost guarantee a large catch.

However, d'Azevedo reports that Northern Washo [787] describe some degree of ritualism connected with fishing (d'Azevedo personal communication). Dreamers are [535] said to have predicted the day of the spawning run. Dances were held and prayers said, suggesting a rather [782] attenuated first-fish ceremony for some of the Washo (2618). Other Washo report "big times," which included dancing and prayer, during the spring gathering on the lake. However, in the actual catching of fish there was much less ritual.

Some fishermen carried a fishing medicine com- [825] posed of dried larvae of the Ephydra hians (Say), called [439] kutsavi by the Paiute (Heizer 1950) and matsi babaša [262] by the Washo. These larvae were obtained from the Mono Lake Paiute in trade or as gifts. They were considered good food and are still eaten by some Washo. However, in addition they were credited with having great powers to lure fish and were rubbed on harpoons, hooks, and lines. Perhaps this material was considered a fish medicine because these larvae are said to be generated from the scales of a giant fish. This leviathan is reported to have traveled through all the lakes [773] in the Sierran area looking for a lake large enough in which to live. At Mono Lake it scraped some scales into the water before it left to find a permanent home in Lake Tahoe (Steward 1936). Whether the Washo share this story with the Owens Valley Paiute, I do not know, but Mono Lake, because of its saline water and its lack of any fish life, is thought of with some fear and awe. Today I get the impression that some Washo still keep a bit of this material with their fishing gear, although they are apt to rationalize it as a lure rather than real medicine. It should be remembered that hook-and-line or spear fishing accounted for a much smaller percentage of the total annual take than did trapping, damming, netting, or other communal methods which entailed no ritual.

MISCELLANEOUS CONCEPTS ABOUT HUNTING AND FISHING

● 784
224
227
841
[562]
[783]

A number of ritual activities cluster around hunting and fishing. Perhaps the most important is the requirement that women, particularly menstruating women, avoid the hunting and fishing equipment. If a woman touched such gear the owner would bathe it and pray

841 [P.382, A]
224

[227] "I'm giving you a bath to wash away the bad luck." (2354-2378).

● [784] A further restriction placed on menstruating women
[262] was that they must not eat meat during their periods. To do so meant bad hunting for the man who killed the game.

262 The meat from the neck of a deer and the intesti-
224 nal organs were forbidden to vigorous young people. If a man ate neck meat his aim would be bad (360-368). Neck meat was reserved for children and the old. In actuality it would seem that only the children and the almost decrepit ate such meat. One of my informants who is seventy-five, thus certainly qualifying [886] for old age, has never tasted either neck meat or internal organs. To do so apparently would be an admission of loss of vigour which no Washo oldster wishes [841] to make. Menstruating women today will eat meat purchased from a butcher but refrain from eating venison or other game taken by someone they know, for fear of spoiling his luck. Menstrual taboos also hold today in regard to touching firearms or fishing poles, al- [562] though at least some Washo women own fishing poles, and in the early part of this century a woman who [226] lives at Carson City was reputed to be a great hunter. In times past, certain women are reported to have made excellent bows but not to have used them.

224 Stewart reports dances to bring deer which none of
535 my informants remembered. However, even in his time [789] the dances were said to be "mainly for pleasure," which [178] suggests the sacred nature of such dances has gradual- [796] ly faded out of the consciousness of most modern Washo, particularly as deer hunting has become entirely an individual enterprise and is no longer central to Washo subsistance.

GATHERING

222 As stated earlier, there appears to have been much
529 less ritual involved in gathering activities, perhaps be- [789] cause there was much less chance of failure than in [535] hunting. However, Stewart reports that sometimes dances were held to make seeds grow (2619-2621). Such gatherings appear to be remembered, if at all, by living Washo only as social occasions.

The fall pine-nut dance was clearly part of the ritu- [262] al of the pine-nut harvest (2617, 2622). The pine nut [178] was central to Washo winter survival, and its production was a matter of extreme concern. Even today the pine-nut harvest becomes a paramount interest among all the Washo during the last part of the summer. Speculations as to its size, wishes for rain, and survey trips into the pine-nut hills become common, and according to one informant: "If we have a couple of bad years somebody will say, 'We ought to have a pine-nut dance,' and then we'll have one."

222 The following account of the pine-nut dances of the
527 past was given to me by a man, now almost blind, of [115] between seventy-five and eighty. His father claimed to be chief of the Washo through an affinal relationship to the famous Captain Jim, and my informant maintains the claim, stoutly denied by all other Washo except his relatives and admitted by them only when they are forced to depend on his hospitality. The account is one of a well-regulated four-day ceremony of the first fruit. However, it will become apparent as other information is presented that it is a highly idealized version. It is valuable, however, because it includes a number of sacred elements of obvious importance.

[P. 384, A]

MISCELLANEOUS RITUAL

• 784
302 Although modern informants do not remember taboos
[841] dealing with hair combing and scratching during mens-
[881] truation, they do recall being warned against combing
[582] their hair at night. "My father used to say that if we did it we'd marry out of the tribe. Mike (her husband) used to tell the same thing to our girls but they didn't listen and every one of them married out of the tribe."

825 The dried body of a bat, described as having sev-
789 eral different kinds of hair (Lowie 1939, p. 332) was a
[525] powerful gambling charm. Professional Indian gamblers, who traveled about the country participating in the hand game, often carried one. Bat power was considered extremely dangerous if one did not know how to use it. "My daughter found a bat in a field one day, but an old Indian said that if she didn't know how to treat it, it would eat up her children." Women especially were
[832] afraid of bat-talismans and of living bats. The Washo believe that a bat charm is also a powerful love medi-

[TEXT CONTINUES TOP OF P. 384, B]

INFLUENCE OF CHRISTIANITY

797 The Washo have been exposed to Christianity from two main sources. Missionary groups have maintained representatives from time to time at one or another of the Washo colonies. A church dominates the appallingly dreary landscape of Dresslerville. Weather and neglect have caused the building to deteriorate. Permanent missionizing efforts apparently have been abandoned. One church group carries on a summer Bible class for children and sewing classes for women.
[764] Funerals are generally conducted by a Christian minis-
[178] ter, but this appears to be a sop to white opinion rather than the result of any real desire on the part of the Washo to become Christians. At best they seem to have simply incorporated Christian services as another source of power. It is less than surprising that a people whose main religious emphasis seems to
[177] have been on curing or subsistence ritual should have found white doctors useful but white ministers a rather mysterious and superfluous bit of white culture.

[TEXT CONTINUES BOTTOM OF P. 384, B]

762 [263] [784] [626]

cure his wife. When she died, he broke the taboo against eating salt and died. The fourth successful case did involve an attempt at social control. A father and daughter did not get along because the daughter was supporting the father. The daughter complained and the father threatened suicide. He repeated the threat a day later and the daughter told him to do whatever he wanted. The father took his gun and shot himself below the chin. This method of suicide is not typical and was clearly inappropriate, because it gave the daughter no chance to change her behavior.

762 626 562 [157] [154]

Hank Pete says that he has heard many threats of suicide and that people do this, "to scare money from old parents." Pete also says that men attempt suicide more often than women, who just leave home when interpersonal difficulties arise. The destruction of the self is an ultimate threat, and the fact that men are more likely to invoke it than women indicates a lack of male authority in Washo culture. This same characteristic of the male role was revealed in an analysis of role behavior by kinsmen among the modern Washo. "... Men tend to see their relationships regarding who dominates them as clearly structured, but are much less clear as to whom they dominate; women see their relationship with subordinate relatives to be structured almost as clearly as their relationships with dominant ones. This may be an indication that Washo males tend to lack self-confidence. ..." (Freed, 1960, 370). We believe that the lack of male self-confidence is a modern phenomenon and cannot be projected into the past. The reason probably is that males have a more difficult time adjusting to modern conditions than women. This has been noted in other American Indian hunting-gathering tribes (Hallowell, 1942, 48; Caudill, 1949, 425). In the case of the Washo, the main difficulties of the men may be due to seasonal unemployment and lack of economic opportunities. Of the five cases of violence against the self involving attempts at social control, three were by men; of these three, two were motivated by complaints by women that a male relative was making no economic contribution.

762 273 177 626

We suspect that among the modern Washo the use of alcoholic beverages has partially replaced the threat of suicide in interpersonal relations. Bertha Holbrook commented, "Nobody commits suicide today -- instead they begin drinking." Alcohol probably has many functions in modern Washo culture; its role as a means to control the behavior of relatives is possibly a minor one. If the control of relatives is one of the functions of alcohol, its effectiveness is based on different culture patterns than is the effectiveness of suicide. Suicide controls through the fear of ghosts; drinking may control through fear of the direct aggression of the drunken person, especially because the Washo become hostile and aggressive when they are drinking. It is possible that a person may die from overindulgence in alcohol or may be killed in a drunken brawl and thus become a ghost, but this is infrequent and therefore a minor consideration.

SOME ASPECTS OF WASHO LIFE CYCLE

by John A. Price

121 The intent of this paper is to present a descriptive report of practices concerning birth, puberty, marriage, and death among the Washo as they have been reconstructed through elder Washo informants after more than a century of contact with whites.

127 The author is indebted to Grace Dangberg of Minden, Nevada, for the extensive use of her unpublished field notes. Miss Dangberg worked among the Washo between 1917 and 1920, sponsored in part by a University of [128] California research grant. Miss Dangberg was the major contributor to the section on childbirth, although the author is responsible for the analysis and 114 interpretations throughout the paper. 1 The author worked among the Washo 122 in the summer of 1961, supported by a National Science Foundation Graduate Fellowship.

Childbirth

843 A pregnant woman (dawákaši?) must avoid sleeping flat on her back 513 for this will, according to some, cause her to have twins or problems in 845 delivery. She must be careful to turn from side to side frequently.

841 A pregnant or menstruating woman should never touch or cast her 843 shadow on bows and arrows or rabbit nets. This is one reason why bows 784 and arrows were hung up out of the way. It was a practice for these women [224] to stay away from hunters.

843 Except for these proscriptions the pregnant woman continued her normal daily activities and worked until a few hours before delivery. With a multitude of tasks the Washo woman was always busy, but when the child [162] arrived she stopped all normal work for a period of weeks. The attention of [621] her small community of from 15 to 50 people, in about two to seven dwellings, was then focused upon her, her husband, and the child.

844 When a woman was about to be delivered she left camp and retired to a place nearby where a temporary shelter and bed had been prepared for her by her mother or an old woman who acted as a midwife (demedugétiyi?). The bed was made in a shallow trench about as long as the woman. The ground was heated by raking hot earth into it. This layer of earth was covered with

1/1 [footnote appears on p. 114 -- Analyst]

Washo NT20
Achomawi N95

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	K1	K2	Ku	To	To	Pa	Wa	At	Sa	Tg	Wd	K1	AE
2246. Treatment of father: bathed	+	+	-	+	+	+	+	+	+	+	+	+	+	+
2247. Hot bath at birth	-	-	-	-	-	+	-	-	-	-	-	-	-	-
2248. Cold bath at birth	+	-	-	+	+	+	+	+	+	+	+	+	+	+
2249. Bathed by another man	+	+	-	-	-	+	-	+	-	-	-	-	-	-
2250. Runs after bath	-	-	-	+	+	+	+	-	+	+	+	+	+	+
2250a. Runs before bath	+	+	-	+	+	-	+	+	-	+	+	+	+	+
2254. Father forbidden meat, grease 5 days	+	-	-	-	-	-	-	-	+	-	+	+	+	-
2254a. During wife's confinement	-	-	-	+	+	+	+	+	-	-	-	-	-	+
2254b. Indefinite period	-	+	-	-	-	-	-	-	-	-	-	-	-	-
2255. Salt forbidden 5 days	+	+	-	-	+	-	+	+	-	-	-	-	-	-
2256. Smoking forbidden	-	+	-	-	-	-	-	+	+	-	-	-	-	+
2257. Gambling forbidden	+	+	-	+	+	+	+	+	-	-	+	-	+	+
2258. Sweat bath forbidden	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2259. Father meat: run daily	-	+	-	-	-	-	-	-	+	+	+	+	+	+
2260. For 5 days	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2260a. 10	-	+	-	-	-	-	-	-	+	+	+	+	+	-
2260b. 30	-	-	-	-	-	-	-	-	-	-	-	+	-	-
2262. Run any direction	-	+	-	-	-	-	-	-	+	-	-	-	-	-
2262a. Run to water	-	+	-	-	-	-	-	-	+	-	-	+	+	-
2263. Run in morning	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2267. Bring back firewood from run	+	+	-	+	-	-	-	-	+	+	+	+	+	+
2268. Use scratching stick	-	-	-	-	-	-	-	-	-	-	-	+	+	+
2269. Bathe on day of birth	+	+	-	-	+	+	+	+	+	+	+	+	+	+
2270. Do housework	-	-	-	+	-	-	+	-	-	+	-	-	-	-
2271. Father at end of observances gets new clothes	+	+	-	+	-	+	+	+	+	+	-	-	-	+
2272. Gives away old clothes	-	-	-	-	-	-	-	+	+	-	-	-	-	+
2273. Throws away old clothes	+	+	-	+	-	+	+	-	-	+	+	-	-	-
2274. Bathes	+	+	-	+	+	+	+	+	+	+	+	+	+	-
2275. Paints self red	-	+	-	+	+	+	-	+	-	+	+	+	+	-
2276. Hunts	+	+	-	+	-	-	+	+	+	+	+	+	+	+
2277. Gives away first kill	+	+	-	+	+	+	+	+	-	+	+	+	+	+
2278. Father's requirements observed: at all births	-	+	-	+	+	+	-	+	+	+	+	+	+	+
2279. For 1st child only	-	-	-	-	-	-	+	-	-	-	-	-	-	-
2280. For 1st of each sex only	+	-	-	-	-	-	-	-	-	-	-	-	-	-
2281. Parents continent: 1-3 months	+	-	-	-	-	-	-	-	-	+	+	+	+	+
2281a. 3-6 months	-	-	-	+	-	-	+	-	-	-	-	-	-	-
2281b. 6-12 months	-	+	-	-	-	+	-	+	-	-	-	-	-	-
Twins														
2282. Twins feared	-	-	-	-	-	-	-	-	+	+	+	-	-	+
2283. Twins regarded as good luck	+	+	-	-	-	-	-	-	-	-	-	-	-	-
2284. 1 twin killed	-	-	-	-	-	-	-	-	+	-	+	-	-	-
2285. Death of 1 twin brings death of other	+	+	+	+	+	+	+	+	-	+	-	-	-	-
2286. Mother's sister adopts 1 twin	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2286a. Twins considered illegitimate	+	-	-	-	-	-	-	-	-	+	-	-	+	+
Infanticide														
2287. Deformed infant killed	-	-	-	-	-	-	+	-	+	-	+	-	-	-
2288. Unwanted infant killed	-	-	-	-	-	-	-	-	-	+	+	+	-	-
2289. Illegitimate infant killed	-	-	-	-	-	-	-	-	-	+	+	+	-	-
2290. Killing: By sitting on	-	-	-	-	-	-	-	-	-	-	+	+	-	-
2291. By putting in badger hole	-	-	-	-	-	-	-	-	-	-	+	+	-	-
2292. By leaving outdoors	-	-	-	-	-	-	-	-	-	-	+	+	-	-
2292a. Any way	-	-	-	+	+	-	-	-	+	+	+	+	-	-
2293. Abortion	-	-	-	-	-	-	+	-	-	-	-	+	-	+
2294. By pressure	-	-	-	-	-	-	+	-	-	-	-	+	-	+
2295. By lying on rock	-	-	-	-	-	-	-	-	-	-	-	+	-	-

[p.409]

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ANTHROPOLOGICAL RECORDS

	Tu	K1	K2	Ku	To	Te	Pa	Wa	At	Sa	Ty	Wd	Ki	AT
Loss of Milk Teeth														
2295a. Milk teeth thrown any direction	-	-	-	-	-	-	-	-	-	-	-	+	+	+
2296. Thrown toward west	+	+	+	+	-	-	+	+	-	-	-	-	-	-
2296a. Toward north	-	-	-	-	+	+	-	-	+	+	+	-	-	-
2297. Thrown over shoulder	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2300. Thrown under green bush	-	-	-	+	-	-	-	-	-	-	-	-	+	-
2300a. Child jumps over bush	-	-	-	+	-	-	-	-	-	-	-	-	+	-
2301. Teeth buried under green bush	+	-	-	-	-	-	-	-	-	-	-	-	-	-
GIRL'S PUBERTY														
2304. First Menstruation (muhadamomani)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2305. Observance for each girl alone	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2306. Confinement	-	-	-	+	-	+	+	+	+	+	+	+	-	+
2307. 5 days	-	-	-	+	-	+	+	-	-	-	-	-	-	+
2307a. 30 days ("month")	-	-	-	-	-	-	-	-	+	+	+	+	-	-
2308. In family house	-	-	-	+	+	+	+	+	-	-	-	-	-	+
2309. In special house	-	-	-	+	-	-	-	-	+	+	+	+	-	+
2310. Behind home	-	-	-	-	-	-	-	-	+	+	+	+	-	+
2313. Girl attended	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2314. By mother	+	+	+	+	-	+	+	+	+	+	+	+	+	+
2315. By any female relative	+	+	+	+	-	-	-	-	-	+	+	+	+	+
2316. By any woman	+	+	-	+	-	-	-	-	-	-	+	+	+	+
2317. Attendant combs girl's hair	+	+	+	-	-	-	+	+	-	+	+	+	+	+
2318. Girl instructed about conduct	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2319. Girl forbidden meat or grease 5 days	+	+	+	+	+	+	+	-	-	-	-	-	-	+
2319a. "Month" or "4 weeks"	-	-	-	-	-	-	-	+	+	+	+	+	+	-
2320. Fish forbidden	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2321. Salt forbidden	+	+	+	-	-	+	+	-	-	-	-	-	-	-
2322. Cold water forbidden	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2323. Talking forbidden	-	+	-	-	-	-	-	-	-	+	-	-	-	-
2324. Laughing forbidden	-	+	-	-	-	-	-	-	-	-	+	-	-	-
2325. Being visited forbidden	-	-	-	+	+	-	-	-	-	-	+	-	-	-
2327. Scratching self with fingers forbidden	+	-	-	+	-	-	-	+	+	-	-	-	+	+
2328. Combing hair forbidden	+	-	-	+	-	-	-	+	-	-	-	-	+	+
2329. Girl must arise early	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2330. Run daily	-	-	-	+	-	+	-	+	+	+	+	+	+	+
2330a. Run once in special ceremony	+	+	+	-	-	-	-	+	+	-	-	-	-	+
2331. Carry firewood	+	+	+	+	+	+	+	-	+	+	+	+	+	+
2332. Work hard	+	+	-	+	+	+	+	-	+	+	+	+	+	+
2334. Wear basket hat outside	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2335. Use scratching stick, 5 days	+	-	-	+	-	-	-	-	-	-	-	-	-	+
2335a. "Month"	-	-	-	-	-	-	-	+	+	-	+	+	+	-
2336. Use drinking tube	-	-	-	-	-	-	-	-	-	-	-	+	+	-
2336a. Use special cup	+	+	+	+	+	+	+	-	+	+	+	+	+	+
2337. Avoid hunters	+	+	-	+	+	+	+	+	+	+	+	+	+	+
2337a. Avoid gamblers	+	-	-	+	+	-	+	+	+	+	+	+	+	+
2338. Avoid sick	+	+	-	+	+	+	+	+	+	+	+	+	+	+
2339. Avoid all people	+	-	-	+	-	-	-	-	-	-	-	-	-	-
2340. Bathe daily	-	-	-	+	-	-	-	-	-	-	-	-	-	-
2341a. Every 5 days	.	.	.	.	.	.	.	.	+	+	+	+	+	-
2342. At end of confinement girl bathes	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2343. Hair cut	-	-	-	-	-	-	-	+	-	-	-	-	-	-
2344. Girl painted red	+	+	+	-	+	+	-	+	+	+	+	+	-	+
2345. Clothes destroyed	-	-	-	-	-	+	-	+	-	-	-	-	-	-
2346. Clothes kept for future menses	-	-	-	-	-	-	-	-	-	+	-	-	-	-
2347. New clothes	-	-	-	-	-	+	-	+	-	+	+	+	-	-
2348. Delousing by mother	+	+	-	+	-	+	+	+	-	-	-	+	-	+
2349. Delousing by attendant	-	-	-	-	-	-	+	+	-	-	-	+	-	+
2350. Girl wears sage leggings	-	-	+	-	-	+	-	-	-	+	+	+	-	-

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ANTHROPOLOGICAL RECORDS

		Ts	Kl	Kz	Ku	To	Tō	Pa	Wa	At	Sa	Tg	Wd	Kl	Ar
	2399. Purified by washing	+	–	–	–	–	–	–	–	–	+	–	+	–	–
764	2401. Burial	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2402. Body extended	+	+	+	+	+	+	+	+	+	+	+	+	+	–
	2404. Head in any direction	+	+	+	+	+	+	–	+	+	+	+	+	+	–
	2404a. West	–	–	–	–	+	–	+	–	–	+	+	+	–	–
	2406. In rocks	+	+	+	+	+	+	+	–	+	+	+	+	+	–
	2407. Rock covering	+	+	+	+	+	+	+	+	+	+	+	+	+	–
	2408. In earth	+	+	+	+	+	+	+	+	–	+	–	–	–	–
	2410. In mountain	+	+	+	+	–	–	–	–	+	+	+	+	+	–
	2412. Cremation	–	+	+	+	–	+	+	–	+	–	+	–	+	+
	2413. All deceased	–	–	–	–	–	–	–	–	–	–	–	–	–	+
N	2416. Witches	–	+	+	+	–	+	+	–	+	–	+	–	+	–
[762]	2417. Cremation in house	–	–	–		–	–	–	–	–	–	–	–	–	–
	2418. In pyre	–	–	+	+	–	+	+	–	+	–	+	–	+	+
	2419. On pyre	–	–	+	+	–	+	+	–	+	–	+	–	+	+
	2420. Bones buried afterward	–	–	–	–	–	–	–	–	–	–	–	–	–	+
	2421. Funeral speech by old man	–	+	–	+	–	+	+	+	+	–	+	–	–	–
NWA	2422. Relatives cry	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2423. Gifts to deceased	+	+	–	+	+	+	+	+	+	–	+	+	+	+
768	2425. Destruction of property	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2425a. House torn down, moved	+	–	+	–	–	–	+	+	–	–	–	–	–	–
NWA	2426. House burned	+	+	–	+	+	+	+	+	+	+	+	+	+	+
	2427. Other property burned	+	+	+	+	+	+	+	–	+	+	+	+	+	+
	2428. Other property buried	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2429. Some taken by relatives	+	+	–	+	–	–	+	–	+	+	–	–	+	+
[766]	2431. Deceased children and adults treated alike	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	Mourning														
NWA	2432. Female relatives crop hair	+	+	–	+	+	+	+	+	+	+	+	+	+	+
	2433. Burn hair clippings	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	2433a. Bury hair clippings anywhere	+	–	–	–	–	–	–	+	–	–	+	–	–	–
765	2434. Throw away hair clippings	–	+	–	–	+	+	+	–	+	+	–	+	+	+
	2437. Gash legs	–	–	–	–	–	–	–	–	–	–	+	–	+	–
	2438a. Smear faces	+	+	+	+	+	+	+	–	+	–	–	–	–	+
	2439. Abstain from washing	–	+	+	+	+	+	+	+	–	–	–	–	–	+
	2440. Months before remarriage: any number	–	–	–	–	–	–	–	–	–	–	+	+	–	–
	2440a. 12 or more	+	+	+	+	+	+	+	+	+	–	–	–	+	+
	2441. Male relatives crop hair	+	+	–	–	+	+	+	+	+	+	+	+	+	+
	2442. Burn hair clippings	+	+	–	–	–	–	–	–	–	–	–	–	–	–
	2443. Throw away hair clippings	–	+	–	–	+	+	+	–	+	+	+	–	+	+
	2444. Abstain from gambling (months): up to 3	–	+	+	+	+	–	+	–	–	–	+	+	+	–
	2444a. 3-12	–	–	–	–	+	–	–	+	–	–	–	–	–	+
	2446. Abstain from washing	–	–	–	–	+	+	+	+	–	–	–	–	–	+
N	2447. Months before remarriage: any number	–	–	–	+	–	–	–	–	–	–	+	+	–	–
NWA	2447a. 12	–	+	–	–	+	+	+	+	+	+	–	–	+	+
	2447b. 24	+	–	+	–	–	–	–	–	–	–	–	–	–	–
	2448. Mourning terminated by mourner washing	–	–	–	+	–	–	+	+	–	–	–	–	–	+
764	2450. Taboo on name of dead	+	–	–	–	+	+	–	+	+	–	+	+	–	+
	2451. Permanent	+	–	–	–	–	–	–	+	+	–	–	+	–	+
	2452. Only in presence of kin	–	–	–	–	–	+	–	–	–	–	–	–	–	–
	2453. Annual Mourning Ceremony	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	RELIGION														
	Shamanism (poha'g'amó)														
NWA	2469. Male shamans (naxa pohari)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
756	2470. Female shamans (moroni pohari)	+	+	+	+	+	+	+	+	+	+	+	+	+	+

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Washo NT20
Achomawi A55

NWA 821 776 789

ANTHROPOLOGICAL RECORDS

	Ts	K1	K2	Ku	To	To	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
Whirlwind (pitesmawa)														
2728. Whirlwind is spirit or ghost	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2729. People hit whirlwind with stick	–	–	–	–	–	–	–	+	–	–	–	–	–	–
2730. People throw water on whirlwind	–	+	–	–	–	–	–		–	–	–	–	–	–
2730a. People throw dirt on whirlwind	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Omens														
NWA 787														
2731. Twitching back muscle: someone will die	–	–	–	–	–	+	–	–	+	–	–	+	–	–
2732. You will carry a deer	–	–	–	–	–	+	+	–	–	–	–	+	+	+
2732a. You will carry blanket because cold	+	–	–	–	–	–	–	–	+	+	+	+	+	–
2731a. Twitching eye muscle: bad luck	–	–	–	+	–	+	+	–	+	–	–	–	–	+
2733. Twitching leg muscle: someone coming	+	–	–	–	–	+	–	–	+	+	+	+	+	+
2734. Sneezing: someone talking about you	+	–	–	+	+	+	+	+	+	+	+	+	+	+
2735. Opposite sex talking of you	+	–	–	+	+	+	+	+	+	+	+	+	+	+
2736. Omens of death: owl call	+	–	–	+	+	+	+	+	+	+	+	+	+	+
2737. Magpie call	–	–	–	–	–	–	–	+	–	–	–	+	–	–
2738. Crow call	–	–	–	–	–	–	–	–	–	–	–	+	–	–
2739. Dove call	–	–	–	–	–	–	–	–	–	–	–	+	–	–
2740. Meadowlark call	–	–	–	–	–	–	–	–	–	–	–	+	–	–
2740a. Coyote call	+	+	–	–	+	+	+	+	+	+	+	+	+	+
Various (See also 2295a-2301)														
NWA 784														
2741. Pointing at rainbow: arm atrophies	+	+	+	–	+	+	+	–	–	–	+	+	+	–
2741a. Finger rots	–	–	–	–	–	–	–	+	+	–	+	+	+	+
2741b. Hand deforms	–	–	–	+	–	–	–	–	–	–	–	–	–	–
N 753														
2742. Toothache caused by: worm	+	+	–	+	+	–	–	–	+	–	–	–	–	–
2743. Gopher	–	–	–	–	–	–	+	–	–	–	+	–	–	–
Petroglyphs														
NW 172														
2744. Petroglyphs occur in area of band	–	+	+	–	–	+	+	–	–	+	–	+	+	–
2745. Informants had only heard of them	–	+	+	+	+	+	+	+	+	+	+	+	+	–
2747. Petroglyphs made by: Coyote	–	+	+	+	+	+	+	+	+	+	–	–	+	–
2748. "Devil"	–	+	+	–	–	–	–	–	–	–	–	–	–	–
2750. "Old-time" (non-Paiute) Indians	–	–	–	–	–	–	–	–	–	–	+	+	–	–

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